had had to be taken. This speech was reported in the Vienna newspapers. Cardinal Innitzer could name eye-witnesses of the Nazi demonstration.

CASE 21. On Friday, 7 October 1938, following a service for Catholic Youth in St. Stephen's Cathedral in Vienna at which Cardinal Archbishop Innitzer gave the sermon, Hitler Youth and SA gathered outside shouting "Down with Innitzer. Our faith is Germany." Later bands of SA men gathered in front of the bishop's residence and staged demonstrations, shouting that the Cardinal should be taken to Dachau.

THE PROBLEM OF PROOF. These facts were reported in the Osservatore Romano of October 15, 1938.

CASE 22. On 8 October 1938 a mob broke into a house of the Cathedral Curia in Vienna and, after thoroughly wrecking it, threw a curate Fr. Kravarnik, out of the window. His life was reported to be in danger.

THE PROBLEM OF PROOF. These events were reported in the Osservatore Romano of 15 October 1938. Diocesan officials in Vienna might serve as witnesses.

CASE 23. In June 1938 when Cardinal Innitzer journeyed through the northern parts of Lower Austria for visitation and confirmation he was subjected to such outrages and mobbings that he decided to break off his journey. In one town the

Cardinal covered his dress with the parish priest's cape and left the church. He was recognized, however, by a teacher who gave the signal for attack, and was bombarded with rotten eggs and potatoes, and struck at with umbrellas.

THE PROBLEM OF PROOF. Case 23 is reported in The Persecution of the Catholic Church in the Third Reich, page 262. Cardinal Innitzer himself could be a witness.

3. Defamation of the Clergy. In order to reduce the influence of the clergy, systematic propaganda campaigns were carried out to depict them in an unfavorable light. The most vigorous of these campaigns were the press campaigns in connection with the "Currency trials" and the "Clerical immorality trials" of 1935 and 1936, which tried to discredit the Catholic clergy as financial manipulators and moral degenerates. The Catholic church was the principal victim of these tactics.

THE PROBLEM OF PROOF. Evidence here consists in the files of all German newspapers for the period. The extent and sensational coloring of the reports of these trials, quite apart from any case of the guilt or innocence of the particular defendents, is proof of the anti-Church purpose of the campaign, which was underlined in violent outbursts of Hitler and Goebbels themselves made in official speeches. See e pecially the speech made by Goebbels in a mass-meeting in the Deutschlandhalle (Berlin) on 28 May 1937.

4. Arrest of the Clergy. The activities of the clergy were frequently interrupted by arrest and imprisonment. Catholics and Protestants were

equally affected by this form of persecution.

a. Cases in Germany Proper

CASE 24. In 1933 Dr. Jäger as head of the Church Chancery had the Gestapo place Bishop Wurm of Württemberg and Bishop Meiser of Bavaria under house arrest. The latter act was held illegal by court decision.

THE PROBLEM OF PROOF. Evidence not available here. It could no doubt be furnished by the bishops in question.

CASE 25. A prominent protestant clergyman of Stuttgart, Stadtpfarrer Lic. Lempp, prepared a written sermon to be read on Sunday, 12 September 1943 in churches where only lay-readers were available to carry out the services. In this sermon he criticized the government for its persecution of the Evangelical Church in the incorporated areas of western Poland. On 11 September 1943 he was arrested by the Gestapo on orders of the Reichssicherheitshauptamt. He was released on 14 September, but forced to pay a fine for "criminal incitement" (verbrecherischer Volksverhetzung).

THE PROBLEM OF PROOF. The facts of this case are set forth, and the position of pastor Lempp defended, in a letter of 4 October 1943 addressed by Bishop Wurm of Württemberg to the Reich Minister of the Interior. A translation of this letter is given below in the Appendix, p._____.

CASE 26. In January 1937 nine Confessional pastors of Lübeck, who had disagreed with their German Christian bishop, were arrested by the Secret Police.

THE PROBLEM OF PROOF. Evidence not available here. Could no doubt be obtained from confessional leaders in Germany.

CASE 27. On 1 July 1937 Martin Niemöller, Confessional leader, was arrested and put in prison. On 7 February 1938 he was tried before a Special Court in Berlin. On 2 March he was sentenced to seven months imprisonment in a fortress (i.e. honorable imprisonment) for violation of the Pulpit Law. He was also fined 500 Marks for a violation of the rules of the Emergency Decree of 28 February 1933 (originally directed against the Communists) and 1500 marks for another violation of both laws. He was acquitted of the charge of "underhand attacks on State and Party". As he had been eight months in prison he was allowed to go free. On leaving the court he was arrested by the Gestapo and sent to a concentration camp where he remained until the end of the war.

THE PROBLEM OF PROOF. Newspaper reports of the Niemöller arrest and trial. Niemoller himself could be a witness.

CASE 28. In May 1935 the parish priest of Koblenz-Neuendorf was sentenced to six months imprisonment because he had "ridiculed" the Winter Relief Work and the National Socialist Welfare Work.

THE PROBLEM OF PROOF. Reported in Germania (Berlin) 12 May 1935.

CASE 29. In May 1936 a curate in Mannheim was sentenced to four months imprisonment because he had spoken critically of the Hitler Youth.

THE PROBLEM OF PROOF. Reported in Kolnische Volks-zeitung, 18 May 1936.

CASE 30. On 16 April 1935 the special court in Schwerin sentenced to one and a half years imprisonment Mgr. Leffers, parish priest of Rostock, for remarks made in a discussion of Rosenberg's Myth with three students, supporters of Ludendorff's anti-Christian movement, who visited him under the pretext that they were seeking spiritual advice.

THE PROBLEM OF PROOF. Reported in Frankfurter Zeitung, 17 April 1935.

CASE 31. On 22 July 1937 Father Rupert Mayer S.J. was sentenced to six months imprisonment because he did not comply with the prohibition on his preaching imposed by the Gestapo.

THE PROBLEM OF PROOF. See: The Persecution of the Catholic Church in the Third Reich, page 68 and Appendix III to that book page 538-543.

b. Cases in the Incorporated Areas

CASE 32. In 1938 at Seckau (Austria) Prince Bishop Dr. Pawlikowski was kept under guard for several days by 2 SS men.

THE PROBLEM OF PROOF. See: The Persecution of the Catholic Church in the Third Reich, page 42. Bishop Pawlikowski himself could be a witness.

i. Cases in Western Poland. The imprisonment of large numbers of Catholic priests is reported by the Polish Ministry of Information in London as having occurred in the incorporated regions of western Poland.[1] Since no sufficient details are given it would be necessary to get in touch with informed Polish authorities in order to prepare specific cases. The possibility that patriotic Polish priests may actually have been engaged in acts against the occupying authorities will somewhat complicate the problem of proving persecution in these cases.

c. Cases in the Occupied Areas.

i. Cases in Norway. The imprisonment and detention in house arrest of large numbers of Norwegian clergymen took place during the Nazi regime. All necessary evidence with regard to these arrests can no doubt be obtained from Norwegian church authorities. The case of Bishop Eivand Berggrav was especially notable.

ii. Cases in the General Government of Poland. The imprisonment of large numbers of Catholic and Protestant clergymen is reported by the Polish Ministry of Information in London as having occurred in the General government of Poland.[2]

1. See: The Nazi Kultur in Poland, London, 1945, p. 10-11.
2. See: The Nazi Kultur in Poland, London, 1945, p. 19-32.

5. Removing Clergymen from Office. Without being arrested, clergymen were occasionally removed from office by order of the Nazi authorities. In the case of churches whose central organs of administration were under Nazi control, this could be done by order from the higher church authorities. In other cases, alleged violations of State laws were sometimes punished in this fashion. The use of essentially ecclesiastical penalties for the violation of State law would seem to be of doubtful legality.

a. Cases Involving Protestant Clergymen.

CASE 33. On 1 March 1935 Niemöller dismissed by Reich Bishop from his pastorate in Dahlem.

THE PROBLEM OF PROOF. Niemöller himself could be a witness.

CASE 34. During the Munich crisis of 1938 the Confessionals, through their provisional government of the Evangelical Church, issued an order of a Service of Prayer for Peace. On the grounds that this was a treasonable act, the Reich Minister for Ecclesiastical Affairs ordered that the salaries of these Confessionals be stopped, and that they be removed from their parishes.

THE PROBLEM OF PROOF. Evidence would have to be ob-

tained from surviving Confessional leaders, and the file of the Reichs Ministry for Ecclesiastical Affairs.

ii. Cases Involving Catholic Clergymen.

CASE 35. In the summer of 1938 Mgr. Dr. Sproll, Bishop of Rottenburg, was expelled from his diocese. This measure was justified by the German News Agency (DNB) on the grounds that he "was the only citizen of his locality who failed to participate in the election of April 10th."

THE PROBLEM OF PROOF. Newspaper reports Bishop Sproll himself could be a witness.

CASE 36. On 27 June 1938 a priest named Vorwerk, the official representative of the Bishop of Muenster for that part of his diocese which lay in the territory of Oldenburg, was expelled because he had protested the conversion of the denominational schools in Oldenburg into Nazi community schools at the order of the Nazi Minister of Public Instruction of Oldenburg.

THE PROBLEM OF PROOF. Pastoral of the Bishop of Muenster, Count von Galen, read from the pulpits on 31 July 1938.

CASE 37. In April 1937 the parish priest of the Cathedral parish in Eichstaett was served with an order of

expulsion. This order was not carried into effect only because the diocesan bishop, Mgr. Rackl, proclaimed from the Cathedral pulpit that he had ordered him not to leave his parish.

THE PROBLEM OF PROOF. Mgr. Rackl himself could be a witness. See The Persecution of the Catholic Church in the Third Reich (page 44).

C. Interference with the Activities of the Clergy.

When clergymen were not molested in their own person they were frequently prevented from fulfilling the normal functions of their office. The following forms of intervention were particularly frequent.

1. Closing of Church Buildings. This most drastic form of interference with clerical activities was used primarily in the Incorporated and Occupied territories.

a. Cases in Incorporated Areas. The partial or complete closing of large numbers of churches in the incorporated territories of western Poland is reported by the Polish Ministry of Information, London.[1] This statement was confirmed in the memorial of 15 December 1942 addressed by the Catholic bishops of Germany to the German Minister for Ecclesiastical Affairs, which said that with a very few exceptions all churches in the Dioceses of Posen and Litzmannstadt had been withdrawn from use for worship and either sealed or used for warehouses or other profane purposes, in one case as a riding school.[2]

b. Cases in Occupied Areas. Although the closing of churches was less frequent in the General Government of Poland than in the incorporated territories, several cases are mentioned by the Polish Ministry of Information, London.[3] The following notable case from Norway should also be mentioned.

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1. See The Nazi Kultur in Poland, London, 1945, p. 14.
2. This memorial is not available here.
3. See The Nazi Kultur in Poland, London, 1945, p. 22-24.

CASE 38. On Sunday, 1 February 1942 the government authorities demanded the use of the Cathedral of Trondheim for a Quisling pastor during the morning hours. Dean Fjellbu therefore decided to postpone the regular worship service until the afternoon. When large crowds sought admission to the Cathedral for this service, the police barricaded all entrances and refused them admission.

THE PROBLEM OF PROOF. Reported by the Norwegian Information Service, 3516 Massachusetts Avenue, Washington, 7, D. C. on January 26, 1945. Although the agency directly responsible was the Norwegian puppet government rather than the German occupying authority, the relations between the two were such that the Germans might be found responsible. The problem of German responsibility for actions of puppet governments is treated in a separate study on Nazi occupation policies and methods.

2. Interferences with Freedom of Speech and Writings. As organizations devoted to the teaching and propagation of Christianity, the Christian Churches are peculiarly dependent upon freedom of speech and writing for the accomplishment of their normal mission. When constitutional guarantees of freedom of speech and writings were suspended by the Law for the Protection of People and Reich[1] official assurances were given that the position of the Churches would not be affected. Actual measures of repression started almost immediately. In the fall of 1934 Dr. Frick, Minister of Education, prohibited all discussion of the Church question in the press, in pamphlets or in books. Early the

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1. RGBl I (1933) p. 83.

next year Dr. Frick repeated this order, and Dr. Rust, the Minister of Education ordered the professors of theology in the universities not to participate in the church dispute. On 28 October 1935 the Propaganda Ministry imposed censorship before publication on all church periodicals,[1] and on 30 November 1935 this was extended to all writings and picture material multigraphed for distribution. After 1937 the German Catholic bishops gave up all attempts to print their Pastorals, and had them merely read from the pulpits. They were confirmed in this attitude by a letter from the Reich Minister for Ecclesiastical Affairs who threatened any printing of Pastorals "with confiscation by the Gestapo or complete prohibition, as well as further measures on the part of the Reich Minister for Popular Education and Propaganda."[2] After the war, the paper shortage was used as an excuse to enforce the cessation of virtually all church publications.[3] In the case of the Catholic Church, these orders and acts were in violation of Article IV of the Concordat, which read, "Instructions, ordinances, Pastoral letters, official diocesan gazettes and other enactments regarding the spiritual direction of the faithful issued by the ecclesiastical authorities within the framework of their competence (Art. 1, Sect. 2) may be published without hindrance and brought to the notice of the faithful in the form hitherto usual."

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1. See The Persecution of the Catholic Church in the Third Reich, p.76-77.
2. Quoted in a Pastoral of the Bishop of Muenster of 21 December 1936. Not available here, but should be obtainable in the diocesan offices at Muenster.
3. See the letter of protest addressed on 1 April 1942 by Bishop Wurm of the Württembergesche Evangelische Landeskirche to Reichminister Dr. Goebbels, an English translation of which is given below in the Appendix, p.

a. Cases Involving the Catholic Church

CASE 39. On Palm Sunday, 14 March 1937, in most of the parish churches of the Third Reich, the Papal Encyclical letter about the situation of the Catholic Church in Germany (Mit brennender Sorge) was read from the pulpits. Immediately the state proceeded with severe measures of retaliation. Twelve printing offices which had printed the Encyclical were closed without compensation. Parish magazines and diocesan gazettes which had copied the text were banned for three months. All the copies which the police could get hold of were seized. People who had transcribed or even circulated the text were arrested. In the village of Essen in Oldenburg seven Catholic girls who had distributed the Encyclical were taken into custody and released only because of the threatening attitude of the inhabitants.

THE PROBLEM OF PROOF. See The Persecution of the Catholic Church in the Third Reich, page 59. Witnesses could be members of all German diocesan administrations holding office at that time.

CASE 40. The Encyclical on the Christian Education of Youth of 31 December 1929 was reprinted in Huber's printing office in Munich. In March 1937 it was forbidden because of passages it contained about the denominational schools. A Calendar for Catholic parents published in 1935 was seized because some parts of the same Encyclical were quoted in it.

THE PROBLEM OF PROOF. Reported in The Persecution of the Catholic Church in the Third Reich (page 59). A member of the diocesan administration of Munich holding office in 1937 could be witness.

CASE 41. The Nazis gave orders that the reading in Catholic Churches of the Encyclical of October 1939 by Pius XII Summi Pontificatus, was to be noted by the Gestapo, that priests who had a share in it were to be reported, and that steps were to be taken by the police against reproduction and distribution of the text.

THE PROBLEM OF PROOF. See case 39.

CASE 42. On 5 May 1935 a Pastoral Letter of the Prussian Episcopate was issued for what is called "Educational Sunday," dealing with Catholic principles of education. It was forbidden, and such parish magazines as had printed it were confiscated on the grounds that it "contained in several passages intolerable criticism of the Landjahr organization."

THE PROBLEM OF PROOF. Germania (Berlin) 5 May 1935.

CASE 43. On 21 July 1935 a Pastoral Letter by Bishop Kaller of Ermland, which dwelt on the great importance of Catholic organizations and their current hardships was confiscated before it could be read.

THE PROBLEM OF PROOF. Reported in The Persecution of the Catholic Church in the Third Reich (page 60). Bishop Kaller could be witness.

CASE 44. Common Pastoral Letters of the bishops in March and May 1936, and a Pastoral of the Bavarian bishops of June 1936, were forbidden and confiscated after having been read.

THE PROBLEM OF PROOF. Voelkischer Beobachter No. 120, 29 April 1936 and The Persecution of the Catholic Church in the Third Reich, page 60-61.

CASE 45. On 1 September 1935, a Pastoral Letter of the Bishops Conference at Fulda was read publicly. It complained about the restrictions set on the freedom of the Church. It was confiscated in the

Ordinariates, in the printing offices, in bookshops and presbyteries. It was even removed from the credence tables of the churches by policemen. Catholics who had helped to circulate the Letter were arrested, as in Munich.

THE PROBLEM OF PROOF. See The Persecutions of the Catholic Church in the Third Reich, page 60.

CASE 46. A joint Pastoral Letter of the Bavarian bishops read of 13 December 1936 was not allowed to be published.

THE PROBLEM OF PROOF. See The Persecution of the Catholic Church in the Third Reich, page 61.

CASE 47. A Pastoral Letter of the Bishops conference expressing uneasiness about the future of the denominational schools, which was read on 20 September 1936, was not allowed to be published.

THE PROBLEM OF PROOF. See Case 46.

CASE 48. A Pastoral Letter of the Archbishop of Freiburg im Breisgau, Mgr. Groeber, could not be printed because the Gestapo insisted, contrary to the Concordat, on censoring the Diocesan Gazette.

THE PROBLEM OF PROOF. See Case 46. Archbishop Groeber could be a witness.

CASE 49. A Pastoral Letter of 13 December 1936 by the Archbishop of Freiburg, describing the struggle to preserve the crucifix in its old place in the schools in Oldenburg was forbidden and in large measure confiscated before being read.

THE PROBLEM OF PROOF. See Case 46. Archbishop Groeber could be a witness.

CASE 50. In February 1937 the Lenten Pastoral of Mgr. Kaller, Bishop of Ermland was forbidden and in large measure confiscated before being read. In many churches the confiscation took place during Mass itself by the police snatching the letter out of the hands of priests as they were in the act of reading it.

THE PROBLEM OF PROOF. See Case 46. Bishop Kaller could be a witness.

CASE 51. The Pastoral Letter of the Bavarian bishops of 4 September 1938 was confiscated and forbidden to be read.

THE PROBLEM OF PROOF. See Case 46. Cardinal Faulhaber could be a witness.

CASE 52. The Pastoral Letter of the Bishops Conference of Fulda on 19 August 1938 was confiscated and forbidden to be read. In the diocese of Rottenburg any parish priest who had read it was fined 30 RM. Duplicating machines were seized from several ordinariates.

THE PROBLEM OF PROOF. See Case 46. Bishop Sproll could be a witness.

CASE 53. On 27 January 1937 the Minister of Public Instruction of the State of Baden prohibited the sale of the book "Truths of Catholicism" edited by the German Bishops Conference, with special reference to four questions judged "injurious to the state." One of these questions was question 34 which read: "Who alone has the ultimate right over our bodies and our health?" Answer: "God alone had the ultimate right over our bodies and our health."

THE PROBLEM OF PROOF. See Case 46. Archbishop Groeber could be a witness.

CASE 54. On 19 February 1936 the police of Munich confiscated the festival sermon in honor of the Pope preached by Cardinal Faulhaber.

THE PROBLEM OF PROOF. See Case 46. Cardinal Faulhaber could be a witness.

CASE 55. In 1936 the Regensburg Catholic Sunday paper was suspended because it printed Bishop Buchberger's sermon on "The Threat to Catholic Faith."

THE PROBLEM OF PROOF. See Case 46. Bishop Buchberger could be a witness.

CASE 56. Early in 1937 the second and third series of the "Sermons of the Cardinal of Munich" were confiscated and destroyed by the police.

THE PROBLEM OF PROOF. See Case 46. Cardinal Faulhaber could be a witness.

CASE 57. On 20 July 1935 the Bishop of Muenster was forbidden to speak or give a blessing to a crowd of Catholics which shouted greetings to him in the streets of Hamm. The same thing happened to him on 8 November 1938 in Sterkrade.

THE PROBLEM OF PROOF. See The Persecution of the Catholic Church in the Third Reich (pages 253 and 261). Bishop Count Galen could be a witness.

b. Cases Involving the German Evangelical Church

CASE 58. In January 1935, Niemöller's memorandum "The State Church is Here" was confiscated by the Secret Police before it could be distributed.

THE PROBLEM OF PROOF. Niemoeller himself could be a witness.

CASE 59. On 4 December 1935, Dr. Niemöller, Confessional leader, was forbidden to speak anywhere in the Reich.

EVIDENCE. Niemoeller himself could be a witness.

CASE 60. On Reformation Day, 31 October 1937, Bishop Marahrens, representing the leaders of the "intact" Landeskirchen, Pastor Müller of Dahlem, representing the Council of Brethren of the Confessional Church, and Dr. Breit of Munich, representing the Council of the Lutheran Churches of Germany, issued a declaration in which they protested against Rosenberg's demand that the German nation give up the Christian faith, and inquired whether the leadership of the Nazi Party intended to permit the churches to continue as places of worship, where the gospel of Christ could be preached without exposing preachers and hearers to the danger of being suspected as traitors and enemies of the state. Printed copies of this declaration were confiscated by the police. Parsonages all over Germany were searched. The printing shop of Köhler in Elberfeld, where the declaration had been printed, was closed.

THE PROBLEM OF PROOF. Bishop Marahrens could be a witness.

CASE 61. On 21 February the Provisional Church Government (Confessional) issued a manifesto against the New Paganism of Alfred Rosenberg. When the Confessional pastors read this Manifesto from their pulpits, some 700 of them were arrested, 500 to be put in prison and 200 under house arrest. When the ministers continued nevertheless to read the Manifesto, fanatical Nazi governors made use of the concentration camp.

THE PROBLEM OF PROOF. The members of the Provisional Church Government (Confessional) could be witnesses.

3. Interferences with the Educational Functions of the Clergy. Clerical participation in the processes of education had been a traditionally important means for the spreading of Christian doctrines and for the maintenance of Church influence. The National Socialists were interested in securing a monopoly on education for the propagation of their own aggressive philosophy. The campaign to eliminate the clergy from the educational field was therefore a major element in the persecution of the Christian Churches. The following were the principal elements of that campaign.

a. The Closing of Theological Seminaries. As educations for the teaching of the clergy itself, the seminaries are particularly important for the continuing influence and vitality of the Christian Churches. So far as the Catholic Church is concerned, this interest was recognized in the first sentence of Article 19 of the Concordat, which read: "Catholic theological faculties in State universities are to be maintained." In spite of this, the Nazis were eager to weaken and eliminate them as far as possible. Direct evidence of the Nazi attitude toward Catholic seminaries is provided in a recently captured Gestapo document ("op-secret Survey of the Fulda Bishops Synod, circulated by Heydrich in January, 1941, as published by the Supreme Headquarters, Psychological Warfare Division, Intelligence Section, Reference: DE 384/DIS 202) which gives the reduction of the educational level of the Catholic priesthood as a deliberate Nazi objective. The Nazi attitude can also be inferred from the following cases of suppression directed against Catholic and Protestant theological seminaries in all parts of Nazi controlled Europe.

1. Cases in Germany proper.

Case 62. At the third meeting of the Confessional Synod at Augsburg (4 June 1935) it was decided to avoid the contamination of Nazi theology by setting up independent theological seminaries for the training of the Confessional ministry. Establishments of this sort were set up at Elberfelde, Bielefeld, Naumberg, Findenwalde and Bloestau. From December 1936 onward these institutions were persistently searched and otherwise harried by the Gestapo, in an attempt to force them to close down.

THE PROBLEM OF PROOF. The leading members of the Provisional Church Government (Confessional) could be witnesses. At that time they were Niemoller, Dibelius, Jacobi, and Asmusson, all Berlin pastors.

Case 63. In May 1939 the theological faculty of the University of Munich was closed. The Reich Minister for Public Instruction, Dr. Rust, appointed two professors who were decisively rejected by Cardinal Faulhaber. When Rust maintained his appointments, Faulhaber forbade the students to attend their lectures. Rust and Reich Minister for Church Affairs Kerrl replied by closing the University.

THE PROBLEM OF PROOF, See The Persecution of the Catholic Church in the Third Reich (page 51). Cardinal Faulhaber could be a witness.

Case 64. Early in 1939 the Theological Faculty in the University of Graz was closed. The lesser seminaries, in which those who aspire to the priesthood study the humanities before proceeding to the higher studies in philosophy and theology, were without exception closed down throughout the whole of Austria. The same fate befell the

lesser seminary in Mariaschein in the Sudeten district.

THE PROBLEM OF PROOF. See case 63. Witness could be Bishop Pawlowski.

ii. Cases in the Incorporated Areas

Case 65. In 1938, by order of the Minister of the Interior in Vienna, the theological faculty at the University of Innsbruck was closed down. At the same time the Canisianum, the Seminary connected with this faculty, was shut.

THE PROBLEM OF PROOF. The Universe of 6 January 1939 published an eye witness report of an American student given out by the NCWC News Service.

Case 66. In 1938 the theological faculty in Salzburg was closed down.

THE PROBLEM OF PROOF. See Case 63. Witness could be Archbishop Rohracher.

iii. Cases in the Occupied Areas.

Case 67. Early in March, 1944, the last remaining independent theological school in Norway, the Congregational Faculty in Oslo, was ordered closed by the Department of Church and Education. Simultaneously this department intensified its campaign to enlist students for a new course in theology designed to produce pro-Nazi clergymen in record time.

THE PROBLEM OF PROOF. Reported by the Norwegian Information Service, 3516 Massachusetts Avenue, Washington 7, D. C. on 17 March 1944. Although the agency directly responsible was the Norwegian puppet government rather than the German occupying authority, the relations between the two were such that both can properly be held responsible. See separate study on Nazi occupation policies and methods.

b. The Closing of Denominational Schools. Private and public denominational schools under the supervision of the Churches were permitted and played a substantial part in elementary education under the Weimar Republic. So far as the Catholic Church is concerned, the right to maintain such schools was guaranteed by Article 23 ("The retention of Catholic denominational Schools and the establishment of new ones is guaranteed"), Article 24 ("In all Catholic elementary schools only such teachers are to be employed as are members of the Catholic Church and who guarantee to fulfill the special requirements of a Catholic school.") and Article 25 ("Religious orders and congregations are entitled to establish and conduct private schools, subject to the general laws and ordinances governing education.") of the Concordat.

Summing up the meaning of all these articles the Nazi Minister for Public Instruction, Rust, declared in July, 1933 at a Party district congress in Guben: "We have conceded the denominational school in a Concordat. What we have promised that we shall observe."[1]

Two years later the same minister declared (June 1937): "The exercise of denominational influences in the education of the young is from now on, and for all times, impossible. From that it follows as a consequence that denominational distinctions between German schools should be brought to an end as soon as possible."[2]

1. Germania (Berlin) No. 154, June 3, 1935
2. See The Persecution of the Catholic Church in the Third Reich (page 118)

This purpose was implemented by a systematic and protracted campaign, combining legal and illegal pressures.

Early in 1935 a sort of trial attack on the Catholic schools was staged in Munich with the result that at the beginning of school on 13 February only 65 percent of the children (as against 84 percent in 1934) were entered for denominational schools. Meetings of Catholic parents were forbidden.[1] Violent propaganda was immediately launched throughout the Reich. In some districts, such as the dioceses of Hildesheim and Paderborn, the authorities even dared to convert denominational schools into National Community Schools by decree and without consulting the parents.

The main assault, however, started in 1936. Attacks were concentrated against the many schools which were directed by religious orders, especially in the field of secondary education. The Catholic orders and congregations had altogether 12 secondary schools for boys and 188 for girls.[2]

Sixty-four percent of the Catholic girls attending secondary schools were studying at private Catholic institutions. Gradually these schools were eliminated. Nazi authorities exerted strong pressure on the Reich, state, and municipal officials to send their children only to public schools.[3]

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1. See The Persecution of the Catholic Church in the Third Reich (page 119)
2. IBID (page 130)
3. Ordinance of the Reichministry of the Interior, September 1937. Quoted in The Persecution of the Catholic Church in the Third Reich, p.131. Direct citation not available here.

The main base from which pupils for the private schools were recruited was thus removed. It was further decided that the so-called preparatory classes would be suppressed.[1] Most private schools had derived the majority of their pupils from the preparatory classes of Catholic convent schools. Finally, the lower classes of the Catholic secondary schools were suppressed, a death sentence for the schools themselves.[2] In 1939 the Bavarian Ministry of Public Instruction forbade the clergy to exercise any function or activity in secondary schools.[3] In the official Gazette of the Reich Ministry of Education, early in 1937, a notice was published stating: "In about 400 public elementary schools for girls the instruction of the pupils was confined to Catholic religious orders or congregations of women. The dispersal of such teachers is provided for in the by-law of 16 November 1936 to the school Provision Law. Of about 1,600 teaching posts occupied by members of religious orders at the beginning of this year, 300 already have been made over to lay teachers. The remaining posts are to be vacated in the course of this year, so that the entire elimination of teachers belonging to religious orders is in prospect."[4]

1. Decree of the Minister of Education, 4 April 1936. Citation not available here.
2. See The Persecution of the Catholic Church in the Third Reich, page 130-131.
3. IBID, page 132.
4. IBID, page 135.

On 19 July 1938 the Ministry of Interior in Vienna deprived all the private schools in Austria of public recognition and rights.[1] The final closing of these schools followed almost immediately. Such famous institutions as the Schottengymnasium in Vienna, directed since the 13th century by members of the Benedictine Order and Stella Matutina, the Jesuit College in Feldkirch, were among those eliminated. By a decree issued in the summer of 1939, by the Minister of Education, all Catholic private schools, including mission schools, had to be closed down by April 1, 1940.

Meanwhile, the actual conversion of the denominational primary schools was carried out, either by means of the so-called "parents' vote" or by means of official ordinances. Controlling the parents' elections the Nazis converted most of the denominational schools in Bavaria, Wuerttemberg, and the districts of Trier and the Saar territory into National Community schools. Although they succeeded by propaganda and pressure in collecting vast majorities, they usually met with determined minorities among the parents and finally with private polls conducted among the faithful by Church authorities, which brought large majorities in favor of the maintenance of denominational schools.[2]

Therefore in 1938 and 1939, the Nazi fell back on the decree as a means of converting denominational schools into National Community schools. They started in the smaller states

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1. See The Persecution of the Catholic Church in the Third Reich, p. 135.
2. IBID, p. 156.

like Oldenburg and in rural communities and finally extended over the whole of Greater Germany. At the time of the outbreak of the war, the abolition of the Catholic denominational schools was complete.[1]

c. Elimination of Religious Instruction From Other Schools. A certain amount of religious instruction was provided, for those who wished it, in the public schools of Germany under the Weimar Republic. The continuance of this system was guaranteed, so far as the Catholic Church is concerned, by Article 21 ("Catholic religious instruction in elementary, senior, secondary, and vocational schools constitutes a regular portion of the curriculum, and is to be taught in accordance with the principles of the Catholic Church".) and Article 22 ("With regard to the appointment of Catholic religious instructors, agreement will be arrived at as a result of mutual consultation on the part of the bishop and the government of the State concerned.") of the Concordat. In spite of this guarantee, steps were taken to eliminate instruction of this sort as rapidly as possible. The purpose of the Nazis was indicated in 14 June 1939 in a statement by Bauer, Munich city school inspector, who declared: "Religious instruction must disappear from the schools. We make our demand: Instruction in the German faith by German teachers in German schools. The man who is tied to the dogmas of the Churches need look for nothing from us in the future."[2]

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1. Nationalsozialistisches Bildungswesen No. 10, 1938
further evidence given in The Persecution of the Catholic Church in the Third Reich, pages 158-159.
2. Osservatore Romano, July 8, 1939.